1: Holmberg--10 (1941-42) 1950 Siriono
116, 175, 114

"José Cardus was the next writer of any significance to deal with the Siriono. In his book on the Franciscan Missions of eastern Bolivia (Cardus, 1886, pp. 279-284) he devoted about 5 pages to a description of the condition and culture of the Siriono in the latter part of the nineteenth century. Following Cardus, Nordenskiöld (1911, pp. 16-17) interviewed two Siriono on his 1908-9 expedition to eastern Bolivia, and on the strength of this published a 2-page article about them which, however, contains very scanty data. In 1910 Theodor Herzog (1910, pp. 136-138, 194-200) published a short account of the geography of the area which also embodies a few notes on the Indians. In 1928 Arthur Radwan (1929, pp. 291-296) wrote a brief description of Siriono culture which deals primarily with their contacts with the Franciscan fathers at Santa María."

1: Holmberg--10 [2] (1941-42) 1950 Siriono
116, 175, 114

"Some years ago, considerable stir was caused in the anthropological world by the publication of a series of articles and books by Richard Wegner (1928, pp. 369-384; 1931; 1932, pp. 321-340; 1934 b, pp. 2-34) on a month's journey to the Siriono country—to the Siriono between the Rio Piráy and Rio Grande and to those of the Mission of Santa María. In his various articles and books Wegner claimed to have discovered a primitive group of Siriono which he called Quruñgu'a, who possessed no language but whistling. Although this statement is patently absurd—I, too, have been with groups of Siriono who were uncommunicative for long periods of time—it should be pointed out that Wegner's observations on the material culture, although not outstanding, are fairly accurate. However, his statements about language (or its lack), group classification, religion, and other subjects do not check with my findings, nor with those of the Franciscan monk, Anselm Schermair (1934, pp. 519-521), who has written a brief article refuting the claims made by Wegner. My own data substantially agree with those of Padre Schermair, in so far as he has published them. For many years this Franciscan father has been collecting a vocabulary of the Siriono language, but his works have never been published. They will be awaited with great interest."

1: Holmberg--10 [3] (1941-42) 1950 Siriono
116, 175, 114

"In 1937 Stig Rydén spent 3 weeks collecting ethnological specimens and interviewing Indians at Casarabe. His results have been recently published (Rydén, 1941). Although the descriptions of his material collections are accurate enough. Rydén's statements about the non-material aspects of culture are mostly inaccurate because he was probably deceived by staff members of the school at Casarabe into recording false information about the Indians. Moreover, lacking adequate primary data, Rydén padded his work with irrelevant speculations and comparisons which are largely meaningless for the reconstruction of Siriono history.

Finally, it should be mentioned that most of the extant data on the Siriono were admirably summed up by Alfred Métraux in 1942 (Métraux, 1942, pp. 110-114)."

1: Holmberg--57-58 (1941-42) 1950 Siriono
116, 114, 608, 835

"Artificial ties of kinship such as blood brotherhood and ceremonial parenthood are absent. In this connection, the Franciscan priest, Anselm Schermair (1934, p. 520), has implied that the Siriono possess a form of godparenthood. He states that the term yánde is applied to people who stand in the relationship of godparent to one's [58] child. Actually this is not the case. As we have already pointed out, the term yánde is used to designate a potential spouse. What confused the padre and led him to mistake a potential spouse for a godparent is doubtless the following fact. In the ceremonies following childbirth, potential spouses of the mother—those who have had sex relations with her—are frequently decorated with feathers and undergo the rites of couvade like the parents themselves. This is logical enough in view of the fact that the Siriono recognize a very close relationship between parent and child and that one of the woman's potential husbands may, after all, have been responsible for the pregnancy. Moreover, if anything should happen to the parents of the child, those relatives who stand in a yánde relationship, i.e., those relatives who are potential spouses of the parents, are responsible for its upbringing and its care. In view of the circumstances, namely, that people of the opposite sex who stand in the yánde relationship have sex relations with one another, they can hardly be regarded as godparents in the usual sense of the term."

1: Holmberg--91-92 (1941-42) 1950 Siriono
116, 114, 775

"Prof. Richard Wegner (1934 b, p. 21) has made the claim that the Siriono have a belief in an afterworld called Mbaerunya, to which the souls of good hunters depart after death and where they while away their time drinking maize beer with a Celestial Grandfather who has many wives. Since this statement has already been emphatically denied by Padre Anselm Schermair (1934, p. 520), I need no more than mention here that I, too, found no evidence to corroborate such a belief in [92] a hereafter. While notions of an afterlife have crept in where the Indians have had contacts with the whites, these are clearly assignable to Christian influence."

5: Radwan--291 T-3 (1928?) 1928 Siriono-1-2
116, 114

[The following manuscript obtained for publication was handed over to me by Study Assessor Eduard Radwan from La Paz, together with a quantity of good photographs, I comply with this charge the more willingly, since until now (leaving out some of the individual trophies resulting from surprise attacks on the Indians and individual observations which were made about captured Indians) hardly any detailed information has come forth. The small amount of material on hand until now is in the very complete manner of Erland Nordenskiöld in Dr. A. Petermann's information and it was brought together in the 57th Year 1911 S. 16ff, "The Siriono in East Bolivia." In this place are the few related statements drawn from the literature: D'Orbigny: "The American Man." Paris 1839. Bd. 11 S. 342f., Cardus: "The French Missions among the Infidels of Bolivia." Barcelona 1886 and Th. Herzog: "Contributions towards a Knowledge of East Bolivia," in Petermann's information. 1910 S. 199f. The proportionate area covered by the Siriono can be seen on the"Ethnographic map of East Bolivia" which Nordenskiöld appends to the mentioned treatise on Table 5. On Tables 6 and 7 there follows, aside from the photo of a captured Siriono from Urubicha, a number of images of tools which came from captives. The membership of the Siriono to the Tup linguistic stock, discussed by previous authors, is questioned by Nordenskiöld. For him also, more exact speech examples were impossible, since of the two captured Siriono which he had seen, the one had completely forgotten his language, and the other was not to be moved into giving any knowledge of his speech. Without question, the latter knew some Guarani, but he spoke chiefly a completely

different speech, which none in the surrounding rubber camps understood. According to Nordenskiöld, it is probably, with the Siriono a matter of primitive Indians, who have become largely "guaranized" after their contact with Guarani-speaking refugees.

Max Schmidt

5: Radwan--292 T-3 (1928?) 1928 Siriono
116, 101, 114, 177

In recent years, various essays have been published about wild Indian peoples, who live in the forest area of the Departamentos Santa Cruz and Beni of Bolivia. The descriptions concern only two groups (Stämmer) that have already come into a good deal of contact with the white race. The one stands in a friendly relationship with a large land owner in Estrella, a small village lying on the road connecting Trinidad, the capital of the Departamento Beni, and the missions in Guarayos; the other group can be reached out of Quatro Ojas to the harbors on Rio Piray. Both branches have been made known from photographs, the first by the botanist, Dr. Werdermann (1926) and the second by the engineer and photographer Gerstmann (1927). A third branch, which belongs to the race of Sirionos and lives about twenty-five kilometers southwest of the mission, San Pablo, in Guarayos, Departamento Santa Cruz, are shown in the accompanying pictures which were picked up for the first time in November, 1927. At the end of 1927 and the beginning of 1928, Professor Dr. Wegner traveled through this area and it is safe to assume that still more pictures of this tribe will be published.